

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. II. 7.

No. 12.

JUNE 15, 1847.

VOL. IX.

LETTER FROM ELDER ORSON HYDE.

New York, April 7, 1847.

Dear Brothers Spencer and Richards,—I now take my pen to write to you, and through you, to all our good friends in England. I would, most gladly, write private letters to many, if time and circumstances would permit; but, as every minute now seems almost an hour, I trust that our friends will pardon me for any seeming neglect under these circumstances, and be content, for the present, to hear from me through the *STAR*.

After a long, tedious, and I may say, perilous passage of forty-one days, I arrived here in safety yesterday evening at 6 o'clock p.m. I need not express my joy on gazing once more upon the shores of my native country, nor upon treading its fertile soil, after escaping the perils of the ocean, and the fierce and howling tempests of the deep. We sailed from the Mersey early on the morning of the 24th February. The wind was fair and strong for seven or eight days, and we fondly indulged the hope that we should make the passage in about 16 or 18 days; but this hope was delusive. On the 9th day out, the wind ceased to blow—the clouds passed away, leaving a clear blue sky, with the sun shining in its strength. The elements seemed to repose in silence. Exhausted nature sank in sweet and peaceful slumbers. "Not a breath disturbed the sleeping billow." The night passed away without wind or storm; but, at about 7 o'clock next morning, the wind arose all of a sudden, like a giant refreshed with wine, and commenced an attack upon us, as though it had no other business than to destroy our ship and give us to the finny monsters of the fathomless ocean. All hands were instantly summoned on deck to shorten sail. The royals and top-gallant sails were furled, but when this was done, the men could no longer remain aloft, and every other sail belonging to the ship was torn and rent as if it had been brown paper. Some of the sails that were furled and secured as they usually are, were blown out of their gaskets and torn into shreds. Thus was our ship left completely bare and naked, and exposed to the furious blasts of a merciless "norwester." This continued for twelve long hours. We sustained no other material injury. It then took about a week to mend and patch up sails, which, with the spare ones on board, enabled us to clothe the "Empire" in much better style than those Irish beggars are clad in, that throng the streets of Liverpool. Since that time there has been a succession of gales from the westward, and our ship, like the advocates of truth, made her desired haven against wind and tide.

Our friends in this city are all well; many are preparing to go to the camp. They intend to start on Tuesday next. Many also from Boston, Philadelphia, and from other parts are going; some have already gone. The news from the camp is favourable. All was well according to reports here. The Saints have

N

started on westward from their encampment, at least many of them, as it is supposed.—The Mexican war news is very interesting. The Americans are carrying all before them. God will use the American arms to break down papal domination, and then do as seemeth him good. The papers will give you all information upon this subject.—There is not flour enough in the city of New York to last the inhabitants four days, it is said. The daily papers say it. It is all shipped off, with the expectation that the canals and rivers would be opened before this time, by which a supply could be received from the west. The western flour is all bought up by European agents, as it is said, and will be forwarded to New York only to be shipped to the different countries of Europe. Things work rather curiously in the "*latter days*."—Strangism is not dying, but is dead; and lo! it stinketh, as its late advocates say. If we now had about one hundred good and faithful traveling preachers through the United States, thousands would obey the truth. * * *

Yours,

ORSON HYDE.

FOURTH LETTER OF ORSON SPENCER TO THE REV. WILLIAM CROWEL,

Editor of the Christian Watchman, Boston, Massachusetts, U. S. A.

Rev. and dear Sir,—You, sir, need no argument to convince you that *water baptism* is the first ordinance, after faith and repentance, that initiates the believer into the kingdom of God. The kingdom of God is to be established upon the earth according to the pattern of the heavenly order, which is the first principle taught in the memorable prayer of our Lord Jesus Christ, which prayer will be pertinent to all believers on earth, until the object of the prayer is fully achieved; and the kingdoms of this world have universally become the kingdom of God. And if we were to search the kingdom of God from one end to the other, and from side to side, we should not find a single adult believer in the whole heaven who had not been *baptized* with water. Do you ask why I make such a bold declaration, and how I know this seemingly exclusive and uncharitable truth? I know it, sir, by the voice of God from the heavens, and this voice is to you, as well as me, if you will receive it. Do not you believe the Scripture that saith, except a man be born of the WATER and of the Spirit he cannot enter into the kingdom of God. I know that you believe this Scripture, and am persuaded that your ingenious mind will not seek to pervert it from its plain and obvious import.

Whatever an over-jealous mind may fear concerning the state of the penitent thief on the cross, and of devout and upright men that have lived and died in every age of the world, still let God's word be accounted true, and every man that gainsays it be esteemed a liar! No man ever puts on the uniform of Christ's followers, such as is worn by subjects of the kingdom of Christ, until he is "baptized into Christ" for "*remission of sins*." Hereby he "puts on Christ." When an ambassador of Christ finds a man or woman that heartily repents of his or her rebellion against the laws of Christ, he baptizes him unto repentance for "*remission of sins*." By the ordinance of baptism, the rebellious subject virtually says, I hereby signify to all men my repentance,—and the lawful administrator as virtually says, on the part of Jesus Christ, whose ambassador I am, (being called by revelation, being authorized to act in his name and for him), I pronounce this person's sins *remitted*, according to his genuine repentance and faith in Christ.

Now, sir, what objection can there be for a man sent from God, to remit sins by baptism in the name and by the authority of the King of heaven? If Christ has power on earth to forgive and remit sins, may He not send forgiveness and remission by another, even by whom he will? And will not such a remission and forgiveness of sins be as valid as though he administered the ordinance of baptism himself? Undoubtedly it will be indisputably valid. And what ordinance is so beautifully

significant as that which expresses both the penitence of the subject and the cordial acceptance of the Ruler and Lord? Has not Jesus Christ a right to remit sins by baptism unto repentance? Who shall say that the penitent believer's sins are not remitted by baptism? Who shall lay any sins to his charge? Is it not God that justifies? Has not Christ died? Has he not a right to say who are fit subjects for baptism? Has he not a right to say by what ordinance sins shall be remitted? He has never said that repentance and faith shall secure remission of sins to any one without baptism. It is not in the power of any man or angel to find a license in the Bible to receive a person into the kingdom of God without baptism. Jesus Christ has never given any license, but on the other hand He has explicitly said, in the most unequivocal language possible, that NO MAN can "enter the kingdom" without water baptism, or being "born of the water." Do you ask if I call baptism a saving ordinance? I reply that repentance and faith will not save any body in the kingdom of God without baptism. Some men whose crimes are unpardonable in this world, may, and doubtless do, repent and believe; but they cannot be baptized for the remission of sins, nor forgiven "until the times of refreshing come from the presence of the Lord in the restitution of all things." Righteous Noah was "saved by water;" and the apostle Peter, rehearsing the fact, says that baptism saved believers in his day in like manner.

You, sir, must be perfectly aware that Jesus Christ has said, by the mouth of his servant John, that BAPTISM constitutes no less importance of character than one of the THREE GREAT WITNESSES of adoption and citizenship into the kingdom of God on the earth—the SPIRIT, the WATER, and the BLOOD. These three bear witness on the earth and agree in one. One of these THREE performs the double office of bearing witness on the earth, and also of bearing record in Heaven. Three witnesses appear to be requisite in order to prove our title good to a place in the kingdom of God; and the testimony of these THREE, and nothing less, is recorded in heaven by the Father, Son, and Holy Ghost. Who will dare to say that the THREE in Heaven will accept of the testimony of two witnesses on earth, when God has explicitly said that he requires the testimony of THREE, and nothing less. Do we forget that all men are to be judged out of the books? And if the books show the absence of one WITNESS, and the consequent *disagreement* of the three before named, can that person that is thus deficient of testimony stand acquitted from the books out of which he is judged? By no means! The THREE witnesses will agree in one; and when they agree, the Spirit will bear the testimony of the Water and the Blood to the recording Angel, and these united with his own seal, will be placed on record until the Books are brought forward for judging the nations of the earth.

Furthermore, no man can ever be born of the Spirit until he has first been born of the water. The Holy Ghost will never condescend to become the covenant-guide and instructor, and Holy Comforter of any one, until he has been baptized, or born of water. Have ye received the Holy Ghost *since* ye were baptized? Peter told penitent believers that they might receive the Holy Ghost *after* they were baptized; so said John the Baptist to those he baptized. If in a single instance the Holy Ghost was given before baptism, still it was no part of Christ's instructions to his apostles ever to confer the Holy Ghost until *after* baptism—and then it was to be done by the laying on of hands. Men may receive a measure of the Spirit of God before baptism (even as a child has in embryo the germ of life before parturition); but no one has a large measure of the Spirit, nor has any covenant claim to the Spirit, or in other words, can be born of the Spirit until he has been baptized in water. "Jesus came by water," and was baptized in water for the remission of the original sin of the world. He knew that baptism for remission of sin was necessary as an example, and also that by his *obedience* many might be made *righteous*, even as by the *offence* of one, many were made *sinners*. Jesus needed not only the testimony of water-baptism, but also *after* baptism the testimony of the other witness—the Holy Ghost. The Holy Ghost was a personage inferior in office to himself, but still the Holy Ghost was conferred upon him while coming out of the water in "the form of a dove."

The third witness to adoption is the "Cup of Blessing, or Sacramental Cup of Wine," which, if men drink not, they have no life in them. Now, sir, let us abide

strictly by the "law and the testimony," even as Jesus our pattern has done, and consider nothing unessential which our lawgiver has both enjoined and exemplified for obedience and salvation. Who is prepared to say that the faithful will not take the cup of blessing, even in the heavens, and drink wine in our heavenly Father's kingdom? Who can say that the river of life that proceeds from the throne of God in the celestial city, shall not be employed to perpetuate the remembrance of baptismal water of adoption, and even perpetuate sinless purity, like the leaves of healing that grow on the banks of the crystal stream?

Is it a thing incredible with you, sir, that God should remit sins through baptism? It is with difficulty that I can persuade myself that you are so distrustful of the power or wisdom of God? You read and expound the scriptures from Sabbath to Sabbath. You certainly believe that Naaman's leprosy was washed away by water-baptism in Jordan; you also must believe that men were healed of mortal diseases, by simply looking at a brazen serpent lifted up in the wilderness. Do you not believe that the walls of Jericho fell down under the simple blast of the rams horns? and that the simple touch of the hem of a garment, or of handkerchiefs, was attended with healing virtue to them that believed? Why were the learned and devout Judaic churches surprised that Peter should proclaim to thousands—"be baptized for the remission of your sins?" and, on another occasion, even command Cornelius, as pious and devout a believer as yourself, to be baptized in order that he might be "saved"—telling the churches in a general circular epistle, that baptism would save them as much as water saved Noah. Why should those same churches withdraw fellowship from Paul because he believed Annanias, saying to him, "arise and be baptized and wash away thy sins," even as your church have disfellowshipped me, because I believe as Paul did and obey the same gospel which he preached with all its miraculous gifts, blessings, and priesthood. The secret and solution of the whole surprise of the Judaic and modern churches are, that both overlook the efficacious *simplicity* of Christ's ordinances, and know not the "power of God," by which a mere look, touch, baptismal rite, or the imposition of a hand, may secure blessings as rich as heaven—power as great as Gabriel's—knowledge as high as the throne of God—and life and felicity as endless as eternity!

Greatly blessed, sir, is that man commissioned immediately from the heavens to administer baptism unto repentance for *remission* of sins; and blessed are they who receive remission of sins from the hands of those who act in "Christ's stead." Hence the grateful acknowledgements of David, repeated by Paul—"Blessed are they whose iniquities are forgiven, whose sins are covered." Men who obey the gospel are as well satisfied that their sins are forgiven through baptism, as you, sir, would be satisfied of the validity and legality of a deed, signed and sealed by his excellency the Chief Magistrate of your State. They rejoice in the same, without ambiguity or fear of being deceived. The spirit of bondage and fear (which is in sectarian churches) does no longer wither up their hope, and blight the joy of their acceptance with God. The heavens, that before seemed clouded with dismal forebodings and doubtful omens, that kept the excellent Dr. Payson even, on a tumultuous sea of mental storms and calms, is now clear and tranquil all the day and all the year. They rejoice in the Lord ever more; and they know of a truth, that by keeping the commandments of God, their peace is like the gentle and ever-onward current of a river. Driven from "city to city, and from one nation to another people;" and, "every where spoken against," belied, robbed, arraigned before "magistrates" for thefts, treason, and blasphemy, &c., they are distressed indeed, but not with mental doubts and fears. No; far from it, they are borne down with expulsion from place to place—burning their houses—despoiling their goods under shadow of legal prosecution—whippings—priestly and editorial calumnies! These things, sir, distress their bodies, and cause cold, and nakedness, and hunger, and an uncertain dwelling place; but does not by any means impair their peace in believing, or their joy in the Holy Ghost. None of these things move them.

Yours,

ORSON SPENCER.

LETTER FROM J. L. HEYWOOD, AND ARTICLES OF AGREEMENT.

City of Joseph, Dec. 28th, 1846.

Beloved brother O. Hyde,—I have often felt prompted to write you, but my time has been so occupied, and my feelings so often interrupted by the untoward circumstances in which we have been placed, as to leave my mind in such a state that I could hardly bring myself to the sticking point.

I received your much esteemed favour, written while you were ascending the La Belle river, which was promptly answered and directed to you at Boston, but whether you received the communication I have never heard.

To give you a minute description of the scenes through which we have passed in this place, would transcend the limits of a letter; suffice it to say that the mob which was gathering at the time you left the States, continued to increase until their numbers exceeded 1500 armed men, with about 200 baggage wagons, with sectarian clergymen to preach, and orators to inspire the rabble with the idea that they were doing God service; yes, their commander in chief, Thomas S. Brockman, was and is a Campbelite preacher.

At the time the mob were encamped at Carthage, a compromise was attempted between the mob forces, then commanded by J. W. Singleton and Major Parker, whom Governor Ford had sent to Nauvoo with ten men to protect the same against attacks from without.

Propositions were made by Col. Singleton of a cruel nature, requiring the removal of our people in sixty days. Hard as these terms were, when they were submitted to the mob camp, they were rejected unanimously; whereupon Singleton and some other prominent men withdrew, at the same time publishing their withdrawal, stating that the Mormons had agreed to as much, or more, than humanity could ask. The mob immediately placed Brockman in command, and the next day took their line of march for this place, where they arrived on the morning of the tenth of September, and encamped upon the "Hunter Farm." In the meantime, instead of reinforcements from the Governor, Major Flood, of Quincy, in company with John Wood, Esq., Mayor of Quincy, Dr. Conyers, and Mr. Joel Rice, visited the mob encampment, with a hope of turning them from their purpose, but all to no effect; for as they returned to this place, a number of cannon balls were fired in the direction in which those gentlemen were coming. The next day they moved their position, marching towards town on the La Harpe road, throwing cannon ball and grape shot in showers. They were brought to a halt by our domestic cannon (made out of an old steam boat shaft). The next day they commenced an action about one o'clock, which lasted an hour and twenty minutes, when they were repulsed, which seems a miracle, when we consider that about 150 men stood against something like 800 of the enemy. Brother William Anderson and his son, a noble youth aged 14 years, were slain on our side, also a brother Norris; how many of the enemy it is unknown; they acknowledged some twelve wounded but only one killed.

At this juncture of affairs a committee arrived from Quincy, who were instrumental in bringing about a compromise, which saved the effusion of blood, although it operated very oppressively upon the poor Saints, who, contrary to agreement, were forced across the river in great haste. The following month brother Fullmer and myself remained here, the mob holding possession of the Temple and City, brother Babbitt being on a visit to the Camp of Israel. Such a scene I hope never to pass through again. Our houses were frequently searched for arms or secreted persons, contrary to the stipulation of agreement. Since that time, some of the more law-abiding citizens, inasmuch as sundry new citizens were driven as well as the Saints, succeeded in pulling Governor Ford off his nest, and he consequently came here with a force to keep the peace; but, as our letter from brother Brigham says, "who ever knew a fly trap to catch flies in the winter," the mob party laughed the Governor to scorn, and their women presented him with a petticoat, as a testi-

mony of their estimation of his qualities as a military man. Governor French, our present chief magistrate, says mobocracy can not, it *shall not*, rule in Illinois.

Articles of Accommodation Treaty and Agreement, made and entered into this Sixteenth Day of September, A.D. 1846, between Almon W. Babbitt, Joseph L. Heywood, and John S. Fullmer, trustees in trust of the Church of Jesus Christ of Latter-day Saints of the one part, and Thomas S. Brockman, commander of the posse, and John Carlin, special constable and civil head of the posse of Hancock County, of the second part, and Andrew Johnston, chairman of the citizens of Quincy of the third part :—

1.—The city of Nauvoo will surrender. The force of Col. Brockman's to enter and take possession of the city to-morrow, the 17th of September, at three o'clock p.m.

2.—The arms to be delivered to the Quincy Committee, to be returned on crossing the river.

3.—The Quincy Committee pledge themselves to use their influence for the protection of all persons and property from violence; and the Officers of the Camp and men pledge themselves to protect all persons and property from violence.

4.—The sick and helpless to be protected and treated with humanity.

5.—The Mormon population of the city to leave the state, or disperse as soon as they can cross the river.

6.—Five men, including the trustees of the Church, and five clerks with their families (Mr. Pickett not to be one of the number) to be permitted to remain in the city for the disposition of property, free from all molestation and personal violence.

7.—Hostilities to cease immediately, and ten men of the Quincy Committee to enter the city in the execution of their duty as soon as they think proper.

We, the undersigned, subscribe, ratify, and confirm the foregoing articles of accommodation treaty and agreement, the day and year first above written.

THOMAS S. BROCKMAN, Commander of the Posse.

JOHN CARLIN, Special Constable.

ALMON W. BABBITT,

JOSEPH L. HEYWOOD,

JOHN S. FULLMER,

ANDREW JOHNSTON, Chairman of the Quincy Committee.

} Trustees of the Church of
Jesus Christ of Latter-
day Saints.

Yours in the new and everlasting covenant,

JOSEPH L. HEYWOOD.

MR. THOMPSON'S LETTER ON THE WEALTH OF THE ROMISH CHURCH IN MEXICO.

Washington, May 13, 1847.

The organic paper broadly hints at the sequestration of the church property of Mexico, upon information that the church has advanced and will continue to advance funds for the prosecution of the war against the United States. The policy of this project we do not now intend to discuss; but simply, for the gratification of public curiosity, to look a little into the affairs of the church, its finances, &c.

By an estimate before us, the church property of Mexico is set down at the following valuation :—

	DOLLARS.
Real property in town and country	18,000,000
Churches, houses, convents, curates, dwellings, furniture, jewels, precious vessels, &c.	52,000,000
Floating capital, with other funds, and the capital required to produce the sum annually received in alms	20,000,000
Total	90,000,000

An estimate entirely too small: for Gomez Farias sets down the total value at 180,000,000 dollars, which is, doubtless, nearer the mark. No one, however pretends to know the value of the coin, jewels, and ornaments belonging to the various churches, which have been accumulating ever since the establishment of the catholic religion, and their real estate has been constantly increasing in amount

and in value. They own many of the finest houses in the city of Mexico and other cities, (the rents of which must be enormous,) besides valuable real estates all over the republic. Almost every person leaves a bequest in his will for masses for his soul, which constitute an incumbrance upon the estate; and thus nearly all the estates of the small proprietors are mortgaged to the church. The property held by the church in mortmain is held at 50,000,000 dollars.

Gomez Farias is the only man who has persevered in the movement for the confiscation of the church property. He attempted it in 1834; but was put down by a revolution. He attempted it again in 1847, and has been again ruled out of power. One of the best men in the country, we hope he may live to see the power of the church subservient to the power of the people.

To give some idea of the wealth and magnificence of the church, we extract from the recent book of Hon. Waddy Thompson, on Mexico, the following pictorial description of the interior of the cathedral of the city of Mexico. Mr. Thompson says:—

"The cathedral, which occupies the site of the great idol temple of Montezuma, is five hundred feet long by four hundred and twenty feet wide, (larger than the capitol of the United States). Like all other churches in Mexico, it is built in the Gothic style. The walls, of several feet thickness, are made of unhewn stone and lime. Upon entering it, one is apt to recall the wild pictures of the "Arabian Nights." It seems as if the wealth of empires was collected there.

"The clergy of Mexico, do not, for obvious reasons, desire that their wealth should be made known to its full extent; they are, therefore, not disposed to give very full information upon the subject, or to exhibit their gold and silver vessels, vases, precious stones, and other forms of wealth. Quite enough is exhibited to strike the beholder with wonder. The first object that presents itself on entering the cathedral is the altar, near the centre of the building. It is made of highly wrought and polished silver, and covered with a profusion of ornaments of pure gold; on each side of this altar runs a balustrade, enclosing a space of about eight feet wide, and eighty or a hundred feet long. The balusters are about four feet high, and four inches thick in the largest part; the hand-rail from six to eight inches wide. Upon the top of this hand-rail, at the distance of six or eight feet apart, are human images, beautifully wrought and about a foot high. All of these, the balustrade, hand-rail, and images, are made of a compound of gold, silver, and copper—more valuable than silver. I was told that an offer had been made to take this balustrade, and replace it with another of exactly the same size and workmanship of pure silver, and to give half a million of dollars besides. There is much more of the same balustrade in other parts of the church. I should think, in all of it, not less than three hundred feet.

"As you walk through the building on either side there are different apartments, all filled, from the floor to the ceiling, with paintings, statues, vases, huge candlesticks, waiters, and a thousand other articles, made of gold or silver. This, too, is only the every day display of articles of least value, the most costly are stowed away in chests and closets. What must it be when all these are brought out, with the immense quantities of precious stones which the church is known to possess! And this is only one of the churches of the city of Mexico, where there are between sixty and eighty others, and some of them possessing little less wealth than the Cathedral; and it must also be remembered that all the other large cities, such as Puebla, Guadaluajara, Guanajuato, Zacatecas, Durango, and San Luis Potosi, have each a proportionate number of equally gorgeous establishments. It would be the wildest and most random conjecture to attempt an estimate of the amount of precious metals thus withdrawn from the useful purposes of the currency of the world, and wasted in these barbaric ornaments, as incompatible with good taste, as they are with the humility which was the most striking feature in the character of the Founder of our religion, whose chosen instruments were the lowly and humble; and who himself regarded as the highest evidence of his divine mission, the fact that 'to the poor the gospel was preached.'

"I do not doubt but there is enough of the precious metals in the different churches of Mexico to relieve sensibly the pressure upon the currency of the world, which has resulted from the diminished production of the mines and the in-

creased quantity which has been appropriated to purposes of luxury, with a surplus left to pay the cost of much more tasteful decorations in architecture and statuary made of mahogany and marble."

Such is the description, and such the opinions of the Hon. Waddy Thompson, late United States minister to Mexico. We have only to say, that if the administration then, should put all these church treasures under the law of "military contributions," it would be a vast relief to Mr. Secretary Walker, and those loans and treasury notes, to say nothing of the humanity and christianity, or profanity, or whatever else you may please to call it, of breaking up, demolishing, extinguishing, and eradicating that oligarchy of the hierarchy.

The purpose of the Administration, we believe to be, to scare the clergy of Mexico to terms; but it remains to be seen whether this threat will not have directly the contrary effect. We hope the Administration may not be deceived in this particular.

As a further evidence that the Mexican clergy absorb the fat of the land, and fatten upon the sweat of the people, we subjoin some of the salaries of the church bishops, &c., as estimated in 1802; and they have rather increased than diminished since that time, notwithstanding the exhausting civil wars that have wasted the resources of the nation and the people at large, and debarred the development of the resources of the country, even to the destruction of the progress that had commenced under the slow motions of the viceroys of Old Spain:—

ANNUAL SALARIES.

Archbishop of Mexico	130,000 dollars.
The Bishop of Pueblo	110,000
" Valladolid.....	100,000
" Guadalajara.....	90,000
" Durango	35,000
" Monterey	30,000
" Yucatan	20,000
" Oaxaca	18,000
" Sonora	6,000

The clergy, regular and secular, number about 10,000, or at least twelve thousand, including lay brothers of convents, and other subordinates. In 1827, the regular clergy was divided into fourteen provinces, possessing 150 convents, and some 2,000 friars.

There are six colleges in the quasi republic of Mexico for the propagation of the faith, to which are attached some sixty-two missions, twenty of which are in Upper California—a larger number, by all odds, than will be hereafter required in that section of the country, after its occupation by Colonel Stevenson and his military settlers.

While the church has thus been accumulating resources in the midst of a series of civil wars, extending through nearly half a century, including the outbreak with Old Spain, the State, up to 1842, presents the following deficit of indebtedness:—

Internal debt	18,550,000 dollars.
English debt	60,000,000
United States claims and interest, say.....	10,000,000
Copper to be redeemed	2,000,000
Loans and claims	1,500,000

92,050,000

Add probable expenses of the war with the United States, to April, 1847	50,000,000
--	------------

Total debt 142,050,000

—which presents the republic of Mexico to the world in the most deplorable condition of any nation upon the face of the earth, since the reign of terror in France. The only hope for such a country appears to be to blot it out from the map of nations or to re-organise it upon a liberal platform—the treasures of the church to be used as a "military contribution" in the work.

W.

AMERICAN VICTORIES IN MEXICO.

(From the Herald for Europe.)

The list of victories achieved in Mexico, since May 7, 1846, one year ago, now stands in the following order:—Palo Alto, Resaca de la Palma, San Pasqual, Los Angeles, Mesa, Monterey, Buena Vista, San Francisco, Sacramento, Vera Cruz, El Embudo, Pueblo de Taos, Mora, La Canada, El Bracito, Alvarado, Cerro Gordo, Tuspén.

These particulars, and this long list of victories, possess the deepest interest to every American. They have gone to Europe in the steam-ship *Sarah Sands*, and although we, as a nation, are now too powerful to care a button for the whole of Europe, still we can do no harm in sending these details thither, for the purpose of exhibiting to the people of the old world that we are strong, determined, and united, and can, by a little exertion, perform great deeds.

We have shown that, in a military point of view, we are equal to any emergency. We shall yet show that we have the capacity to turn our military genius to a good account—for the regeneration of Mexico, and the benefit of the whole civilized world.

LATEST NEWS FROM AMERICA.

Philadelphia, May 14, 1847.

The New Orleans *Picayune* has received an account of the killed and wounded at Cerro Gordo.

There was no officer of the regulars killed—14 were wounded; 39 privates were killed, and 196 wounded. Of the volunteers 1 officer was killed, and 7 wounded; 3 privates killed, and 48 wounded. Total, 42 killed, 265 wounded. Letters received express confidence that General Shields will recover.

The inquiry, in the American community, now is, having conquered all that is important or valuable of Mexico, what is to be done with the conquered territory? The opinions on this point are conflicting. The high-toned portion of the Administration party insist upon the Government holding all they have or may conquer until the Mexicans pay the expenses of the war. They say the army shall be supported by contributions levied upon Mexico, &c.

On the other hand, there is another party that advocates an abandonment of all conquests, or substantially so, contending that whatever territory it may be deemed expedient to retain shall be honestly paid for, at its real or true value. Between these two extremes there are a variety of opinions. What are the precise views of the Executive is not known. It is considered, I believe, a State secret.

One thing, however, many think is definitively settled, so far as the Administration is concerned. Not an inch of territory, of any value, which they may have the power to hold, will they ever surrender. Every act, every movement, indicates such a design. What the American people will ultimately require their government to do is in the womb of Time. I yet hope and believe that they will indignantly spurn the idea of being recorded on the pages of history as freebooters and robbers.

In the present state of public affairs, I shall hazard no other opinion as to the future policy of the Government on the question of peace and war, than that above expressed. The partizans of the Executive are amassing fortunes. They will, therefore, continue to laud Mr. Polk and the war. I neither know nor hear of any honest effort by those in power to terminate the conflict. A few weeks will probably develop more fully the views of the President and his Cabinet. The latest accounts from Mexico would lead us to the conclusion that they were preparing for a guerilla warfare.

On the 28th of April it was rumoured at Jalapa that Mr. Bankhead, the British Minister, has renewed his offers of mediation between Mexico and the United

States, and that when the last diligencia left the city of Mexico, the Congress was acting upon his propositions, whatever they may have been.

A most unpleasant collision has taken place in California, between Commodore Stockton and Lieutenant-Colonel Fremont on the one side, and General Kearney on the other. I pretend not to judge who is in the wrong; but I may safely state that public opinion is strongly against the Commodore, and in favour of the General. When Kearney presented his authority as Governor, Stockton refused to recognize it, and defied his authority.

One charge against Colonel Fremont, it is said, is making improper and incorrect reports to the administration for sinister purposes. It is further said, that the General is only awaiting the arrival of troops to sustain him, and he will then, probably, arrest Stockton and Fremont as mutineers. Within the last ten days, it is announced the Cabinet have had two conclaves on this serious subject. Fremont is the son-in-law of Colonel Benton.

It is also stated, that Mr. Marcy, Secretary of War, sustains General Kearney, while Mr. Mason, Secretary of the Navy, deems it his duty to uphold the acts of his subordinate. This is, for the President, an unpleasant dilemma, to say the least of it, as it may produce unhappy results.

The Latter-day Saints' Millennial Star.

JUNE 15, 1847.

SOME may have expected that our volume would be closed with the twelfth number of the STAR; but our predecessor, Elder Orson Hyde, it will be recollected, gave notice in a former number of the STAR, that the present volume would be completed with the twenty-fourth number, in December next, when an index will be printed.

We insert the letter of brother Heywood, accompanied by the articles of agreement entered into between the "mob party" and the Trustees of the Church, on the part of the citizens of Nauvoo, as a matter of historical record, to be read in generations to come. Even the leader of the mob party, Col. Singleton, was outdone by the merciless barbarity of the force that he led; and APPALLED at their cruelty, he left them and returned home, saying that the Saints had acceded to all that humanity could ask. Yes: the Saints have long acceded to all that humanity could ask! Yea, more! They are a spectacle to all men of patient endurance, of robbery, spoiling of goods, and loss of fathers, sons, wives, and daughters, for to satiate cruel bigoted priests, and the idle and avaricious. It may seem surprising that even priests, professing the religion of the meek and lowly Jesus, should be among the foremost in such cruel persecutions against the Saints. But intelligent devout priests were among the foremost, thirsting for the blood of Jesus. Even Pilate, like Col. Singleton of Illinois, and Gen. Doniphan of Missouri, had some compassion and bowels of mercy towards suffering humanity; but the priests had none towards Jesus in Palestine, or towards Joseph in Missouri, or towards the plundered Saints in Illinois. And should we not beware of those priests in England as well as America and Palestine, that first show their hatred of the righteous, by preaching against them from the chapel and church, and closing the doors of their houses of worship? Will not that same spirit of evil speaking soon lead them to acts of violence, and even blood-guiltiness? "He that hateth his brother is a murderer." When you hear men preaching against Saints (with whom they are not acquainted), and stirring up "vile men of the baser sort" to deeds of inhumanity and cruelty, or lend the influence of their station to sanction

such deeds, and to belie the faith and character of the righteous, you may know that they hate their brother, and would, ere long, murder him, when in their power.

The news from the American and Mexican war is of much importance in the history of nations. The American army has overrun a very considerable portion of the Mexican dominions, and is fast approaching to the ancient and populous Capitol of Mexico. It is well if these successes of the Americans do not serve to inflate that young republic, that grasps at boundaries as wide apart as the Atlantic and Pacific, with pride and vain glory. Our extract from the *London Times* shows an account of no less than eight American newspapers printed in Mexico. One of these is published by the Latter-day Saints, at Yerba Buena. We are happy to find a contemporary newspaper, of our own faith and policy, printed in that interesting portion of the American continent. We trust the time is not far distant when another similar press, established in Oregon or Vancouver, shall contribute to form the mind of the increasing population of Western North America, according to knowledge and truth. We are also happy to learn from the St. Louis paper, as extracted in another column, that the extraordinary skill, intrepidity, and power of endurance, as manifested by the Saints' battalion, in accomplishing great and rapid marches through deserts and mountains, and unbridged rivers, are appreciated by the United States. The enterprise of the Saints in traversing half of the globe, and planting an intelligent colony with schools and printing presses,—and in exploring the wilderness and climbing the mountains under privations unprecedented, in the day of their calamity being fed by quails,—even by the outstretched arm of the Almighty; surely these things should not be kept under a bushel from the knowledge of the world. It is surely the dawn of the great day of God Almighty. While the earth famishes and many die from pestilence and hunger, the Lord remembers his covenant people; and as the ravens ministered to Elijah when driven from his country, even so He sends his anointed ones meat from heaven, and his angel goeth before them, and the desert and solitary places are made glad. Those who are acquainted with the prophesies and history of the Book of Mormon must be aware that the American continent is to be the scene of great events,—and those events are near at hand. It matters not by whose arms the rod of the oppressor is broken, and the bands of priestly wickedness are sundered. The fierce wrath of one nation may be employed to chastise and humble another people; and they in their turn be scourged by the fiercer wrath of another more powerful than themselves. Thus, He will “dash the nations of the earth as a potter's vessel.” The long reign of intolerance that has darkened the dominions of Mexico must receive a fatal blow from American arms, and the more tolerant genius of American institutions. The multiplication of the press, and the colonization of American and European citizens in the midst of that land, renowned for its pyramids and ancestral monuments, will soon tend to make the western coast of North America one of the most interesting portions of the world. We shall not marvel if it is the greatest depôt of emigration to be found in modern times. The climate has about every variation known to any part of the earth—the productions are consequently as varied; and “there remaineth very much land to be possessed,” almost without money and without price. The United States will doubtless hold out strong encouragements to emigrants to effect an early settlement in their newly acquired territory; and, probably, Great Britain will not be a whit behind the young republic in granting encouraging facilities to emigrants to settle in Oregon and Vancouver, lest the footing the latter has acquired on the western coast of America is lost, through the insatiable ambition of the States.

CONFERENCE MINUTES.

TROWBRIDGE.

This conference was held, according to previous appointment, in the Middle Rank Chapel, Conigree, on Sunday, March 14. The meeting was called to order at half-past 10 a. m., when Elder Halliday proposed that Elder P. M. Westwood act as president of the meeting, which was carried unanimously. The meeting was then opened by singing the 1st hymn, and prayer by the President, who made some remarks on the object of the meeting, and gave some valuable instruction to the Saints and officers upon their duties. The representation of the different branches was called for, when it was represented that the Trowbridge Branch contains 64 members, 1 Elder, 3 Priests, and 2 Deacons. The West Livingston Branch, including some Saints at Stoke, contains 19 members, 2 Priests, and 1 Teacher; the Eastanton Branch contains 16 members, 1 Priest, and 1 Teacher; the Road Branch contains 11 members, 1 Priest, and 1 Deacon, making in the whole, 110 members, 1 Elder, 7 Priests, 2 Teachers, and 3 Deacons. The case of two females in the Eastanton Branch was then laid before the conference, when they were cut off for apostacy; also one female in the Trowbridge Branch was cut off for refusing to repent of drunkenness. The meeting then adjourned till half-past two p. m. The afternoon meeting being opened, Elder Halliday delivered a short address on the present distress of the nations, after which three persons, which had been baptized, were confirmed, and the sacrament was then administered. The meeting then adjourned till six o'clock p. m. The evening meeting being opened, and there being a great number of strangers present, Elder Westwood preached a discourse from Hebrews iv, 9:—"There remaineth, therefore, a rest to the people of God." The conference was then closed with a blessing.

P. M. WESTWOOD, President.
WILLIAM DUELL, Clerk.

EDGE HILL.

This conference was held at the house of brother James Phelps, Edge Hill, on Sunday, March 14th, 1847. The meeting opened in the usual way, and in consequence of Elder Johnson being sick, it was voted that Elder George Halliday preside over this meeting, and that brother J. Tingle act as clerk. The number of officers present, were 5 elders, 6 priests, 1 teacher, and 3 deacons.

After some remarks had been made by the president on the necessity of being prompt in business, the following branches were represented:—

BRANCH.	MEM.	ELD.	PRS.	TEA.	DEA.	BAP.
Brangreen	12	1	2	1	0	0
Pouncil	26	1	4	1	1	0
Edge Hill	22	2	2	0	1	1
Woodside	17	2	1	1	1	1
Viney Hill	31	1	2	0	1	2
Total	108	7	9	3	4	4

The above branches were all represented in good standing, and a spirit of love and union was in their midst.

The following propositions were then put to the meeting and carried unanimously:—That James Price be ordained to the office of a Teacher—That Elder James Tingle keep a general record of baptisms, &c., for this conference—That this conference sustain the Twelve Apostles as the leaders of this church—That this conference sustain Elders Orson Spencer and F. D. Richards as the presidents of the British Isles; after which the meeting closed in the usual way.

The Afternoon meeting opened in the customary manner, when the President delivered a powerful address, which was followed by many of the Saints bearing testimony to the work.

Some few were confirmed, the sacrament administered, and some children bles-

sed, when the meeting came to a close; after which the Saints sat down to a feast provided for them, when all seemed to enjoy themselves, and, from the feeling manifested, it was indeed the communion of Saints.

GEORGE HALLIDAY, President.
JAMES TINGLE, Clerk.

CHELTHENHAM.

This Conference was held in the Temperance Room, Cheltenham, on Sunday, March 21st, 1847.

The meeting opened in the usual way. Elder J. Johnson, president, Elder James Baling, clerk.

Officers present—12 elders, 9 priests, 4 teachers, and 4 deacons.

The President addressed the meeting at some length, and showed the responsibility resting upon him and his brethren in the priesthood, and urged the officers to keep all envy and jealousy from their midst, and to pray for wisdom to guide them in the work of the Lord.

The representation of the following branches was then taken as follows:—

BRANCH.	MEM.	ELD.	PRS.	TEA.	DEA.	REC.	BAP.
Cheltenham.....	117	5	7	2	3	3	10
Apperly.....	30	2	1	0	0	0	0
Norton.....	27	2	1	1	1	1	2
Frogs Marsh.....	27	1	2	0	0	0	2
Candle Green.....	45	2	3	2	1	0	2
Compton.....	10	1	2	1	0	0	0
Gloucester.....	20	1	2	0	0	3	0
Total.....	276	14	18	6	5	7	16

The standing of the several branches was then taken, and the accounts were of a cheering nature, all being in general good standing.

The following propositions were then put to the meeting and carried unanimously—That brother Thomas Stevens be ordained to the office of Deacon—That brother Shurmer be ordained to the office of priest—That brother William Day be ordained to the office of a Teacher—That brother William Dean be ordained to the office of Priest—That brother George Shill be ordained to the office of Priest—and That brother Daniel Guinell be ordained to the office of a Deacon.

Some remarks were then made by the President, calculated to build up the Saints in the faith.

The minutes of the Edge Hill conference being read (another part of the Cheltenham conference), it was resolved that they be received by this conference.

The meeting was addressed by Elder John Barradel, who lately returned from the Camp, who gave a short account of his experience in America.

After Elder Thomas Smith, from Leamington, had addressed the meeting for some time, the meeting broke up to prepare tables for tea. The Saints then sat down to a comfortable repast.

In the evening the meeting opened in the usual way, when after some remarks by the President, the following propositions were put to the meeting and carried unanimously—That this conference sustain the Twelve Apostles as the leaders of this church—That this conference sustain Elders Orson Spencer and F. D. Richards as presidents of the British Isles—That each Branch be provided with a book, to record baptisms, &c.—That a general book for the conference be provided, and that Elder James Baling keep the book—That the Cheltenham branch sustain Elder Edmund Robins as presiding Elder—That Elder John Alder preside over Norton Branch.

The ordinations and confirmations were then attended to, after which the meeting was addressed by Elders Johnson, Haliday, and Smith, each of whom spoke at some length in a bold and powerful manner.

The meeting was then closed in the usual way. Thus ended a day of rejoicing, for among the number who were assembled, there was not a countenance but seemed to beam with joy and delight.

JOHN JOHNSON, President.
JAMES BALINGER, Clerk.

LIVERPOOL.

This Conference was held on the 28th of March, 1847, and the meeting having been called to order at the usual time, it was proposed and seconded that Elder Simeon Carter preside over the meeting, and that James S. Cantwell act as clerk. Carried unanimously.

After singing and prayer, the representation of the branches was called for, when the numbers appeared as follow :—

	MEM.	H. P.	SEVTS.	ELD.	PRSTS.	TEA.	DEA.	BAP.	C. OFF.	DEAD.
Liverpool, by Elder J. Marsden ...	403	1	1	15	26	12	5	20	20	5
North Wales, by Elder L. D. Butler	74	0	0	4	8	4	0	0	0	0
Tranmere, by Elder Gibbon	45	0	0	1	3	1	2	3	7	0
Prescott, &c., by Elder Frodsham	20	0	0	1	1	2	1	5	0	0
Newton, by Elder William Lovatt	35	0	0	4	4	1	1	0	0	0
Warrington, by Elder John Evans	17	0	0	1	1	1	0	3	0	0
Total.....	594	1	1	26	43	21	9	31	27	5

The number of officers present was then called for, when there appeared 1 high priest, 1 of the seventies, 18 elders, 17 priests, 5 teachers, and 4 deacons.

The President then placed himself before the church, stating that if there was anything against him since he was appointed to preside over the conference, he was there to answer for it. He did not know of anything against him, nevertheless he stood there to answer to it if any, or to claim a renewal of confidence, which he ought to possess if he must act efficiently as president over the conference.

Elder James Marsden responded in the name of the branch, stating that we had unshaken confidence in our esteemed president; that the spirit of light and truth, union and concord dwelt amongst us. There had been a marked improvement in the branch since he had come to preside over us—the spirit of our offices seemed to rest upon us more, and we were more determined to magnify our calling, and push on the great work of the Lord. It was consequently moved and seconded that we pass a vote of confidence in the conduct of Elder Simeon Carter, and sustain him as far as in us lies as president of this conference. Carried unanimously.

The President then called for a vote of confidence in Elder James Marsden as president of the branch, stating that he had nothing against him, but quite the contrary, as he had always found him willing to obey his counsel in all things and in possession of the spirit. He would move that he be also sustained by a vote. Carried unanimously.

The feelings of the branches of St. Helens and Prescott were requested regarding Elder William Frodsham as president, when brother John Moore, of Prescott, responded, and it was voted that he be sustained.

Expressions of confidence were also taken for Elders J. D. Butler, of North Wales—Elder William Lovatt, of Newton—Elder John Evans of Warrington, all of which were responded to, and voted to be sustained in their various places as presidents.

The President stated, that in as far as he knew, there was nothing against them; they were also willing to obey his counsel, and push on the work of the living God. The vote was carried unanimously.

It was moved and seconded that the branches of Birkenhead and Tranmere be organized in one, to be called the Birkenhead branch; and that Elder John Parry take charge of the same as president; and that Elder James Marsden take the watch-care of the whole, and see that there are efficient Elders supplied to preach there from time to time.

The President then said he would now call for the ordination of some to various offices; he said the time had now come to do a work, and that there was no time to spare; we had but *one hour* to work, and although there was a dearth of corn, let us lay to and gather in a good harvest of souls. It had been signified to him by the Spirit, that the following persons be ordained to the office of Elders.

The following brethren were nominated, and voted to be ordained, viz.:—Matthew Hicks,—Thomas Taylor,—John Cheetham—Peter Okell—Caleb Parry—William Parry—and George Chappel; and that John Hughes be ordained to the office of Priest; and that Hugh Davies be ordained to the office of a Deacon.

The President then stood up, and said that when he first joined the church he had not the most distant idea that he ever would be called upon to preach the gospel in the capacity of a travelling Elder; but almost immediately after entering the church, an individual stood up and prophesied that he would be ordained and go forth to the nations to preach the gospel; he said he was not qualified to do so according to the wisdom of this world, but the Spirit of God had qualified him for it, and it came to pass as was prophesied. He called upon the Elders and other officers of the church to magnify their callings, and to clear themselves from the blood of this generation, or else they would be guilty of their sins; he told them not to fear, but to trust in their heavenly Father. He said, that on one occasion, having to preach at a certain place, and not depending on the spirit for matter, he quickly exhausted his stock of knowledge, and wanted to prevail on another Elder with him to preach, but not being able to do so, he felt he had to throw himself on the guidance of the Spirit of God; setting aside the wisdom of man, he felt his tongue unloosed, and his heart inspired; he could preach the eternal principles of truth with ease and freedom. He said there was no time to idle, and if they were faithful at all times, God would bless them and fill their mouths, and they would not speak their own words, but the words of the Lord.

Elder James Marsden opened the meeting in the afternoon by singing the hymn on the 12th page.

Brothers John Parry, Thomas Thomas, Joseph Hall, and Elias Hall, were called upon to administer the sacrament, after which the aforementioned brethren were ordained under the hands of Elders Carter, Butler, and Marsden.

The President then called on those Elders, &c., to renew their licenses, and the newly ordained to receive theirs; he requested a subscription among the Priesthood to defray the expense of getting them up, and that they be signed by the President and Clerk of the conference.

The President then spoke of the sick among us, and said he would give counsel on that subject; he had observed that the Saints were generally destitute of faith in doctors' physic, but in consequence of the law of the land forbidding the burial of the dead without a doctor's certificate, the Saints were compelled to employ one, and consequently were at a great expense in the purchase of medicine, which was not generally used; hence a needless waste of money that might be put to a better purpose, viz., the work of the Lord, the support of the travelling Elders among them. His counsel was this, that when any of their families were seized with *dangerous* illness, they were to send for him immediately, and if he was not in at the time, they were to leave word, with their correct address, and he would come as soon as possible; in the mean time they were to go for the nearest Elder in their own neighbourhood, or if they had faith in one more than another they were to go for him, and by this means honour the Priesthood in their calling. He said no medicine would do any good, because they had not faith in it; he also said that if the Saints heeded his council, not one in fifty would die, except the Lord had positively determined it, having a work for them to do in another state of existence. It was the privilege of the Saints to live out all their days, and the Lord intends them to do so; he said we had not secured all things here. He said, I want you to obey my counsel, and do just as I counsel you to do; he called on the officers to be up and doing, and he said he felt as if they would obey counsel. He then called upon the Saints to purchase each a book, and to write a history of their lives, and the circumstances of it, viz., birth, parentage, childrens' names, dead and living; fathers' names, mothers, grandfathers, grandmothers, great-grandfathers, great-grandmothers; in fact, all our progenitors as far back as we possibly can get a knowledge of; name of wife before marriage, brothers, sisters, uncles, aunts, &c., dead or living; dates of birth, death, &c.; where born, when, the circumstances of birth; how you came by a knowledge of the gospel, when baptized, where, by whom; when ordained, to what office, if progressively; by whom confirmed, where; if re-baptized, when, where, and by whom; if re-confirmed, when, where, and by whom. He called on the Saints to keep a strict record of all these things, and when they go to Zion, to take it with them, or if the Lord should call them by death, to send it by a faithful Saint to Zion, that they might be had in everlasting remembrance there.